UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

Editors

John Haynes Holmes Francis Neilson

Idols

By W. M. BOWER

Across the Pacific

By SYDNEY STRONG

The Joy of Life

By EDWARD ARTHUR ROCKWOOD

Disarmament Is the Key to the Solution

By P. M. MATTHÉEFF

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JOHN HAYNES HOLMES : *Editors* : FRANCIS NEILSON

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Contents

EDITORIAL—
Notes 355
Across the Pacific. Editorial Correspondence. —REV. SYDNEY STRONG 356

ARTICLES—
The Joy of Life. V.—EDWARD ARTHUR ROCKWOOD 357
Summer Mornings with Our Poets.—J. T. SUNDERLAND 357
Idols.—W. M. BOWER 358
The New Religion.—*Curtis W. Reese* 361
Disarmament Is the Key to the Solution.—P. M. MATTHEEFF 362
Jews and Christendom.—*Stephen S. Wise* 364

THE STUDY TABLE—
"The Secret of Asia."—TARAKNATH DAS 365
The Conscientious Objector.—*J. L. H.* 366
The Family.—B. F. M 366

POETRY—
The Brink.—JOSEPH ANDREW GALAHAD 355
A Boy's Prayer.—CHARLES WHARTON STORK 360
Everywhere.—*O. Chester Brodhay* 363

THE FIELD—
General Conference of the Fellowship of Reconciliation 367
Notes from *The Freeman* 368

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Vol. LXXXIX. THURSDAY, AUGUST 31, 1922 Number 23

THE BRINK.

I faced eternity last night—
I found no cause for grief or fright.

I found the friends of other days
Come clear at last of mystery's ways.

As fragile as a window frost—
I found a joy I long since lost.

I found a little flower that died,
Still fair upon the other side.

I found a little song, long still,
Gone winging like a lark, at will.

I found a love death stole (the cheat!)
That ran to me with eager feet.

I found the peace that all men crave
And cannot know this side the grave.

And like a little lantern's glow
Found all the things I want to know.

Then—I turned back—It was not time—
And lived to make another rhyme:

Turned back, from seeing through clear glass
How it shall be when I do pass.

And seeing thus, all things are fair:
I know what waits me over there!

Joseph Andrew Galahad.

Those among our citizens who are inclined to favor so amending the current legislation that light wines and beer may be legally manufactured and sold among us will do well to consider that this would result inevitably in the return of the saloon, and with it a revival of the old, degrading influences which undermined the public health and welfare, impoverished and destroyed so many homes, and demoralized our politics. The lawful sale of beer and wine would demand distributing centers. Wealthy tipplers might purchase and store liquors in quantities. The average man, the poorer customer must buy his daily dram or evening's consumption by the glass.

One might as well talk about distributing groceries without grocery stores, or dry goods without dry goods stores, as to legalize the sale of liquor without the open saloon.

Are we ready to take this step backward in civic morals and public order? A revival of the evils of the rum traffic, the waste, intemperance and disorder of the saloon, and in addition its treating habit, which so increases its potentiality for evil?

In San Francisco recently, two hundred thousand visitors from abroad, belonging to a social order, were given the freedom of the city. Their stay was enlivened by processions, music, public dancing and varied amusements. All passed off merrily and in an orderly fashion. No drunkenness, no debauchery, no violence, no crime. Had the open sale of wine and beer been allowed, had the saloons been wide open, we should have witnessed more or less disgusting, brutal, perhaps riotous proceedings, robbery and criminal assaults. A vote for the amendment of the Volstead act is a vote for the revival of the saloon, with its sanitary, economic, civic and domestic demoralization. Who among us wants to restore the brewery, the gin mill, the liquor seller of former days?

The American people, we are told, spend annually $750,000,000 for face-powder, cosmetics and perfumes, and $1,000,000,000 for education; nearly as much for the adornment of the outside as for the improvement of their heads inside. What a comment is this on their good-sense and civilization!

Whatever may be one's judgment as to the right or wrong of the workingmen's contention in the present strike of miners and railroad men, one thing is clear, the law must be obeyed, the public order maintained, the central government supported.

In a democratic state like ours, in which there is a free and universal ballot by which to ascertain the will of the majority and settle all issues in a peaceful and legal manner, any attempts to employ force, and voice grievances and differences of opinion by violence are unlawful, are futile, and are to be promptly and sternly suppressed. The overwhelming sentiment of the people of the United States will sustain its president and his cabinet of ministers in their effective action to this end.

As to the wisdom and justice of the strikes referred to there will be a wide divergence of opinion. That the high profits and high wages of the war and post-war period can be maintained indefinitely it is unreasonable to expect. There seems to be in the economic world a mutual struggle as to which of the great productive forces that compose it shall be the first and

principal victim of the impending scaling down of prices, wages and returns. The workmen, the farmers, the manufacturers, the corporations, the capitalists, the bankers, are each alike, striving to place the burden and the sacrifice on the others.

Shall the Central Government assume to decide the matter by itself, assuming the control of the mines and the railroads, and adjudicating the points at issue? In a degree it already does this by its legislation, courts, regulative boards, tariffs, subsidies, bonuses, pensions, and the like. These are profoundly important issues and must be bravely, intelligently faced and decided. But first of all, the existing order and law must be maintained and peace preserved. Then the spiritual forces of justice, wisdom and good-will may be trusted to find the true solution of the problems confronting us.

Across the Pacific

Editorial Correspondence

You will wish to hear about the opening of the new buildings of the Australian Church, Sunday, June 18. This church has been a real stronghold for unsectarian, undogmatic practical Christianity, since her organization in 1885. There has been one pastor and this is Dr. Charles Strong—now within a few years of four score, and preaching with vigor, editing his *Commonweal* and sitting in the presiding chair at church meetings. Over 45 years ago, he came from Scotland to take charge of the large and prominent Scots Church, in Melbourne. He could not agree with the Westminster Confession of Faith, and so after ten years, in 1885, he became head of a new church, called The Australian Church.

This Church has exercised a wide and deep influence on the nation. Dr. Strong stood opposed to the old dogmatic theology: he stood for social Christianity and had strong and active sympathy with the workers; he also was an active pacifist, not only in time of peace but throughout two wars—the Boer and the last war. In consequence he is known all over Australia. Those who have disagreed with him generally respect him, and the character of his enemies has been so much in his favor. He has probably been the most outstanding clerical figure in Australia. A prominent labor man recently referred to him as a "great democrat."

He has had with him—along with some defections—a fine band of intelligent broad-minded men and women. Such a church could not escape persecution. Yet they have prospered and the opening of a fine auditorium with lecture room and offices, right in the heart of the city of Melbourne, is an event well worth chronicling.

The new church was filled three times, on opening day, with Dr. Charles Strong preaching in the morning on "The Ideal of a Church Catholic." I had the pleasure of speaking in the evening on "The Christian Church at the Fork of the Road." A splendid choir of 35 voices rendered Mendelssohn's "The 42nd Psalm" with fine effect. There is a splendid organ, brought over from the first church built 35 years ago —the organ being worth $25,000. The whole property is worth $85,000. Dr. Charles Strong has also edited a splendid Hymnal of Worship—with hymns, chants, anthems, services of prayer, and for funerals, weddings and christenings. It is one of the very best I have ever seen in use. Nothing but the best hymns (old hymns not infrequently being pruned or revised) and anthems have ever been tolerated in the church.

Let me now give an idea of some of the labor conditions in Australia. In America you know, man's work is never done. I had a pathetic letter only yesterday asking if there were people in America who really worked seven days in a week. Listen to this extract from yesterday's issue of *The Age,* a Melbourne daily:

> Mr. E. O'Dea (Shop Assistants Union) obtained suspension of the standing orders to move—
>
> "That the Early Closing Act be amended and made to apply to the whole state: the abolition of the late shopping hour, and with hours fixed as from 9 a. m. to 6 p. m. Monday to Friday, and noon on Saturday." This was carried unanimously.

This action was taken at the annual conference of the Labor Party. This means that work in store, shop and factory all over Australia will begin on Monday, 9 a. m., and close at 6 p. m. Friday—with 8 hours each day—and an additional half-day on Saturday. Up to the present time all stores, shops, saloons and factories close at 6 o'clock;—with one night (generally Friday) with stores open until 9 o'clock. It is proposed now to cut out this "late shopping hour."

I was glad to get a letter recently from James A. Duncan, Secretary of Seattle's Central Labor Council, saying that the following resolution passed the Council May 3:

> Your strategy committee recommends that the Council go on record as favoring a proposition from the workers of Australia to hold a conference of labor groups from countries bordering on the Pacific for the purpose of considering means of preventing war by industrial action.

the report being unanimously adopted by the Council. This is certainly a move in the right direction. As Rev. A. Rivett, one of the bright writers of *The Worker,* published in Sydney, recently said, "WAR IS NO GOOD TO THE TOILERS. It is they who suffer. War thrusts them into hell and it KEEPS THEM THERE. If they will, they can end this horror and become free men. WILL THEY? The proposal to hold a conference of labor groups from countries bordering upon the Pacific, seeking to "prevent war by industrial action," looks hopeful.

SYDNEY STRONG.

The Joy of Life

V.

Dr. George W. Kirchwey, the eminent penologist, was talking rather disparagingly to his friend, James Harvey Robinson, about the development of the human race.

"Well," replied the author of "The Mind in the Making," "when you stop to consider that it has only been one quarter of a million years since the animal man climbed down from the trees, don't you think that he has done pretty well?"

It is not easy for us, while actively participating in the social process, to detach ourselves from, and objectively observe that process; to climb to some distant mountain, as it were, and view the development of civilization through a telescope. But there is an advantage in such a perspective. The intricacies of petty details are removed from the world-canvas, and one beholds in strong, deep lines the great, vital movements —the rise of Greek philosophy, the influx of the new blood during the Middle Ages, the Renaissance, and the turning back, in the Romantic period to the abandoned medieval values, the 19th century with its industrial revolution and materialistic philosophy—these are some of the impressions which the artist, Time, has placed on his canvas; and we, in order to gain clearly and distinctly those impressions, must step back—yes, back as to a distant mountain, and view by telescope. Nearness blurs the vision, makes dauby, indistinct and incoherent the picture. Distance brings out the lights and shades, centers the eye on the significant objects, and gives to the whole a semblance of unity.

Turn, for illustration, to our judicial system. Many decisions of the bar seem sordid and unjust. Criminal and labor cases especially have been handled with a harshness and severity totally unwarranted. To place the blame for this situation wholly upon the judges is, however, to view the problem from so short a distance that a minor factor is mistaken for the larger and more responsible cause. Are judges mean, vicious, depraved—enemies to social progress? Not at all. They are mainly what society has made them. Here, briefly, is the situation: Judges are elderly men. We have not yet devised an educational system that keeps old men young; that prevents adults from applying to modern problems, without modification, the philosophy acquired during their college days. The result is that our judges are interpreting law—the customs of the community—not in accordance with the will of the majority for the present generation, but rather in accord with what the will of the majority was a generation or two ago.

Much can be said in favor of a conservative judicial system, and more regarding the extreme difficulty of interpreting the customs of a heterogeneous people, but regardless of such considerations the illustration serves the end desired, for it makes clear the fact that it takes a distant prospect to bring out clear and distinct the important strokes on the canvas, and their relations. Such a prospect reveals the bar as a product of society, consequently as being what it is largely because of the nature of that society. The distant view presents the whole social order as a unit, and by so doing fosters sympathy and tolerance, for in such a vista one detects progress in civilization, the progress of man in the face of gigantic obstacles; hence is able to ask with Mr. Robinson: "Don't you think he has done pretty well?" EDWARD ARTHUR ROCKWOOD.

Summer Mornings with Our Poets

Of all the mornings of the year doubtless those of the summer are most impressive and beautiful. How do summer mornings come? Nobody can answer so well as our poets. Writes Marion Franklin Ham:

With blithesome song the jocund reaper Dawn
Through dewy fields of blue, comes trudging by;
And with his silver sickle keen and wan
He reaps the twinkling harvest of the sky.

And Theodosia Garrison:

The angel of the night when night was gone
High upon Heaven's ramparts, cried, "The Dawn!"

And wheeling worlds grew radiant with the one
And undiminished glory of the sun,

And Angel, Seraph, Saint and Cherubim
Raised to the morning their exultant hymn.

All heaven thrilled anew to look upon
The great recurring miracle of Dawn.

Emily Dickinson:

I'll tell you how the Sun rose,
A ribbon at a time,
The steeples swam in amethyst,
The news like squirrels ran.

The hills untied their bonnets,
The bobolink begun.
Then I said softly to myself,
"That must have been the Sun."

Carroll B. Fisher:

The Dawn leaps up, with flush of rose,
Strong limbed and beautiful and thrilled with hope,
The wine of youth and joy within his veins,
And courage for the labor of the day.

Henry Van Dyke:

Every Morning seems to say,
There's something happy on the way,
And God sends love to you.

John Freeman:

The joyous Morning ran and kissed the grass
And drew his fingers through her sleeping hair,
And cried, Before thy flowers are well awake,
Rise, and the lingering darkness from thee shake.

Longfellow:

Think of this:
'Tis always Morning somewhere; and above
The awakening continents, from shore to shore,
Somewhere the birds are singing evermore.

Finally Browning:

The year's at the spring,
And day's at the morn;
Morning's at seven;
The hill-side's dew-pearled;
The lark's on the wing;
The snail's on the thorn;
God's in his Heaven,
All's right with the world.

J. T. SUNDERLAND.

Idols

"Thou shalt have none other gods before me. Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth: Thou shalt not bow down thyself unto them, nor serve them, for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate me. And showing mercy unto thousands of them that love me and keep my commandments." Deuteronomy, V: 7, 8, 9.

These are the commands of God. How well has man kept them? A glance at history will show.

He has worshiped idols representing nearly every object on earth, in the sea, in the heavens, the various manifestations of Nature, and, in addition, has created thousands of images and fetishes from his imagination. At one time there were 330,000,000 gods in India alone.[1]

It was the practice, in early days, for the priests and rulers to encourage all kinds of idolatry, create new gods, and exist upon the superstitious offerings of the commonalty. Sometimes as many as twenty thousand holy men were attached to a single temple. To perpetuate this valuable key to the emotions of men, this asset for extracting wealth, people, from childhood, were taught to bow down to and worship images. When they grew up and began to see through the tricks, by carefully concealed deceits they were deluded into believing just what was thought best to teach them.

But in spite of charlatanism, through the ages man became more enlightened and familiar with the laws of God, and abandoned the idols, as he found they had no value. This awakened reason relaxed the lucrative grasp of the nobility, pushed them back, until today, among civilized nations, those in high places have but one idol with which they can inveigle men and gain psychological control over them for profit. But by fostering belief in this idol, by telling people it is something sacred and good, something to give their lives to protect, the modern rulers so work upon the superstitions of humanity that it sacrifices millions of its finest specimens of manhood, gives up homes, families, lands, anything said to be necessary, in order that those who have created this god may wax rich from exploitation and the spoils of war. This idol civilized man worships just as faithfully, and sacrifices to just as regularly as did the savage peoples to their images —there is but one difference: the moderns agree upon forms of the same fetish, whereas the ancients worshiped various objects—this idol of all Christian nations is the same in substance, it differs slightly in color and shape, but it represents the same god. And what is this idol? It is the FLAG—emblem of Mars, god of patriotism and war. This, the last, is the most deep-seated and terrible of all idolatries.[2]

Civilized man is in such a state of adulation of this symbol, that he does not consider it wrong to worship it in the presence of the living God. Upon every rostrum, pulpit and altar in the land, this fetish is given the place of honor. This idol, which stands for the glorification of war, hate, violence, *the fostering of nationalism, the separation of mankind,* which represents all that is contrary to the laws of God, is openly worshiped in the house of God.

The idolatry of savage peoples and this of civilized nations is identical in conception, it but differs in modes and sacrifices. The heathen sacrificed daily, weekly, yearly, offering many thousands of victims—beast and human—by burning, or whatever method was thought most "religious."[3] The Christian nations offer blood to their idol only occasionally—about once every ten years. (Too often, would cause the victims to desert the worship.) But the civilized races more than make up for their seeming delays. They offer up millions of lives, upon national altars, during their rituals. These are called "honor" sacrifices, and are slain by all manner of delicate and modernized methods (methods upon which thousands of men are daily engaged in making still more refined and Christion)—such as poison gas, liquid fire, giant shells, bombs, germs and blights.

Between the occasional "honor" offerings to the idol, the modern rulers install a bloodless, but none the less painful sacrifice—this with the approval and support of the priests. This "bloodless" sacrifice consists of a few men, under cover of the idol, gaining control of all the necessities of life—food, clothing, shelter—and doling them out to the victims at so much muscle and soul per pound. In exchange for a victim's life, enough is given to nearly keep the victim alive. This "offering" is not so lucrative nor spectacular as the "honor" rites. So, to fill their coffers and cowe the populace, the powerful, aided by scribes and Pharisees, occasionally stage an immense sacrifice, under excuse that this heathen nation or that has offered some insult to the idol. Instantly, when the Press says such desecration has been offered, regardless of proof, millions rush to the idol and offer their heads—in exchange for colored ribbons or other nick-nack.[4] To more easily entice the victims, the High Priests play upon their vanity, by offering medals, ribbons, cords and citations —decorations to show which was the most eager to lay down his life for the fetish. (The ancients did not give medals to sacrificial victims; these lures prove the intelligence and development of the modern rulers.) As citations are not given to victims of the "bloodless" ritual, they are displayed with pride by those who, in some manner, temporarily survive the "honor" rites; and upon days duly set aside for such things, are

[1]The early Greeks and Phoenicians practiced Phallicism; the American Indians and various races of Africa, Australia and Asia followed Totemism. Among the animals worshiped, we find: The bear and fish, by the early Greeks; the buffalo, by the Todas of South India; the bull and lion, by the Egyptians; the crow, by the Thinklit Indians of British America; dogs, by the natives of Western Asia and the Kalangs of Java; the white elephant by the Siamese and natives of Indo-China, Sumatra and Southern Abyssinia; goats, by the Bijagos of Africa; the rabbit, by the Algonquin Indians; hawk, by people of North Borneo; horse, by the ancient Gauls; leopard, by the West Africans; lizard, by the Pacific Islanders, caterpillar, in parts of Australia; monkeys, in India; tigers, by the Hindus and in Hanoi and Manchuria; and snakes by the Aztecs, Incas, and natives of India, Egypt, etc. The sun, moon, and evening star and other bodies of the heavens were worshiped by the Babylonians, Peruvians, Assyrians, Egyptians and others. (See "Primitive Beliefs"—Tichenor.)

[2]For proper forms of this worship, see American Legion's pamphlet, "Etiquette of the Flag."

[3]Thousands of horses, pigs, cows, and many children and adults, were daily slain in India as sacrifices to Kali, goddess of blood. Among the Aztecs, human hearts were offered to their favorite god—Huitzilo, god of war. Twenty thousand persons were annually slain for this purpose.

[4]The Norsemen believed that, unless they were brave, Woden (All-Father—god of war) would not accept them into heaven. This made them think it a shame and misery not to die in battle.

proudly worn by the possessors—who have now been returned to rejoin the "bloodless" victims.

Civilized man shows touching simplicity in his choice of an idol. He is content with a colored piece of cloth, variously decorated. The idol of one nation has stripes running up and down; another's has stripes running across; another's are criss-crossed; and still another's has both stars and stripes.[5]

The "bloodless" victims who blaspheme against the idol are excommunicated, and are also decorated with stripes, these run *around*, safely protecting their bodies in loving kindness.

It is an important part of the present curriculum of the public schools, that the children be forced daily to bow to and worship the idol.[6] They are taught that it is holy and to be protected, is more important than anything on earth—that to salute and honor this fetish is proving love of their country. And so thoroughly are little, innocent children innoculated with this ridiculous belief, that they eagerly participate in the rites and do not hesitate to chastise, or even seriously injure, any child who refuses to do homage, or holds the commands of the God of love of greater importance than this god of separation. Instances of such persecutions can be found in any school record.

Although the rulers of the world know that love of country can never come by forcing the populace to bow to an idol, but can only come by making the country an *ideal* of all that is sacred and worth while, they also know that, unless children are forced into superstitious and ignorant reverence for the idol while they are still too young to realize the sin, they cannot in after years get them to go to war and create wealth for those who profit by this fetish-worship. So, great care is taken that babes, from the cradle, are innoculated with the virus. No opportunity is lost to speak in sentimental praises of the symbol and to extol those who have broken the law, "Thou shalt not kill," in order to protect it from some imaginary danger; no opportunity is neglected to dwell at length upon the privilege it is to live under rule of the High Priests who have concocted this lucrative superstition. In fact, a veritable "Babel" has been built up about the idol. Days are set aside for its worship, when it is considered a most proper thing to carry a copy of the image, or dress in its colors. There are two such days: Flag Day, and Memorial Day. The first, as a day of worship of the idol; the second, as a day in which to decorate the graves of those who have been sacrificed to the idol.

* * * * *

All agencies of violence of the modern world are built upon this idolatry.[7]

The first thing a soldier or sailor is required to do, upon enlisting, is to take oath to protect the idol with his life. He must also swear his willingness to kill, should any attempt be made to break the taboo set upon possessions controlled by the High Priests.

After he has taken these oaths, the victim is dressed in clothes suitable to his servilence, and put through a long and intricate form of worship. He is forced each morning, at sunrise, to stand at "attention," while the idol is put up for the day (much as the Sun Worshipers of heathen lands make obeisance in the early morning). He then spends his hours in learning to eradicate every particle of his own will, beliefs, thoughts, soul; is taught to salute the various officers—exoteric priests—and go through numberless senseless maneuvers (the catechism of Force), in order that his body may become a plastic tool in the hands of these priests. Then, when the sun nears the horizon, he is again lined up to honor the idol, which is now about to be put to bed for the night. This time he is forced to stand with his hands crossed over his stomach, one leg placed behind the other, in what is considered the most approved attitude of standing prayer (parade rest), while the bugles execute a common triad; then snap to "attention" while the band plays a small tune. No matter what the weather—rain, snow, or shine—the soldier is forced to go through this ritual daily. The motive he does not know; but the Priests of Force have found this psychology very successful in benumbing the higher faculties, and by coercion to daily obeisance, they finally instill him with such a blind reverence that he willingly lays down his life, or kills others, for the idol upon the slightest provocation. That the system does not always work, however, is proven by the care with which the proselyte is guarded with guns and bayonets, and court-martialed and threatened with all manner of torture, if he tries to desert the fetish and the religion of Force.[8]

In olden days it was the practice of the rulers and priests to secrete their treasure in the bodies of the idols, where they knew it would be safe from the populace, who, through superstition, dare not seize it. The modern rulers are still more cunning. They have found they do not have to secrete their riches *in* the idol. By innoculating the public sufficiently with a belief in the fetish, all that they have to do is to hang or wave it over their wealth, and the laity not only will not touch it, but, under delusion that they are protecting something holy, will proudly die and sacrifice everything they hold of value, in order that others do not violate the taboo. So, wherever there is wealth, there hangs the idol protecting it—witness any Standard Oil station.

To further belief in the symbol, every possible means is used.[9] This is done, because the rulers know that when belief in this god of nationalism ceases, they will no longer be able to maintain the *separation of mankind*, they will no longer be able to foster *patriotism—scientific segregation;* without this segregation

[5]In India the principal gods were painted: Krishna (Juggernaut) blue; Siva, white; Sathadra, yellow. They were washed and dressed daily.

[6]In India, Ganesha was worshiped in the schools by the children. Festivals were held in his honor. "At these annual festivals they bring forth the god, place him in a boat, and accompanied with other boats containing the priests and musicians, they row up and down the Ganges. Great crowds of people line the shore and fill the air with their shouts and songs." (Story Of The World's Worship—By Frank S. Dobbins, A. M.)

[7]It was the custom in ancient times for the heathen nations to carry their idols before them into battle.

[8]In Japan the priests gained a hold for their religion by, immediately upon the death of any hero or noted person, erecting a monument or shrine to him, thus drawing the devotions of the populace to that particular shrine, and through it to their faith.

[9]" . . . The Grand Army posts of the Southland will present a bill to the next legislature making it compulsory that the American flag be flown at every public and secret gathering. . . . Every fraternal, religious, civic, political and patriotic organization would come under the ruling the proposed bill calls for. No race or organization could hold a meeting anywhere in the United States, even though the object of such a meeting might be lawless or anarchistic, without honoring the flag, under penalty of the law. The bill recites that it will be the duty of each county clerk to furnish the president, pastor or any other presiding officer of any assemblage, flags of the United States of the size or dimension of not less than 30 inches in length and 18 inches in width. It is incumbent upon all presiding officers to secure flags from the county clerk, and to maintain them and display them conspicuously in all rooms where assemblages are held. It is specified the colors of the starry emblem shall be bright, in order that it may not fail to catch the attention."—Los Angeles Express, May 17, 1922.

different nationalities would become acquainted, come to know that they do not naturally hate one another, but nurse hatred only because it is instilled in their hearts in every possible way—by Priest, Press and Pharisee. Without this hatred there would be no lucrative wars. *The rulers of the world know that upon the superstitious reverence of, and belief in, the national idols and what they supposedly represent, hangs all possibility of driving humanity to slaughter.*

The purpose of these idols is, and always has been, to emphasize *nationality*. They have never been used as emblems of brotherhood, but of separation. Governments lay stress upon flags solely to create *mass action,* to enable them to gain psychological hold over the populace for purposes of war; *mass action* making it possible to grasp humanity as a single weapon, to be hurled against similar masses of humanity, similarly controlled by superstition. Mass action minimizes sense of individual guilt, deadens conscience, and leaves no feeling of direct responsibility for killing. *Mass action,* alone makes war possible.

The flags of the nations are utilized just as are the flags of the bull-fighters. The only difference is, one flag is used to excite the victims to a frenzy where they will be willing to slay others; the other flag, to enrage the victims to a point where they can more easily be slain. In both cases the honors are about even—and in both cases the "honors" go to those who do the flag-waving, not the ones killed.

When men learn that they must not die, nor kill others, to protect the imaginary "honor" of these gods, but must *live,* and help others to live, to do the will of the Creator, then no longer can a few power-crazed men make earth a living hell, as it now is. "What profit it a man if he gain the whole world, and lose his soul?" A national emblem will prove a poor passport to heaven, in spite of the fact that those who are sacrificed to the "colors" are always wrapped in one—doubtless because it is thought that this is a guarantee of admittance—as was preached from the pulpit during the World War.[10] It will have about the same value as the horses which the savages buried with their dead, to carry them into the "happy hunting grounds."[11]

Flag-idolatry is today practiced to such an extent, and to such utter stupidity has the public mind fallen, that people are *forced,* by threat of personal violence and imprisonment, to bow down to the national god. They are *forced* to worship this emblem of war, regardless of the living God's commands to the contrary.[12]

All of the arts are now utilized to promote this idolatry, especially music. And to stand and uncover for a tune known as the National Air—the idol's song—is taught to be a certain sign of love and respect of country. This is but another means of gaining *mass action.* Every person who submits his body to such action, is sinning against himself, his fellow man and his God.

* * * * *

Though idolatry has been going on for centuries, yet, of all images ever worshiped, the nationalistic idols of civilized man are the worst. *Millions* of lives are sacrificed to this belief. During the World War alone, over 12,000,000 lives were physically destroyed, to say nothing of moral destruction, as blood-tokens.

If men refused to bow down to these idols, worship them, recognize them, yield their bodies to such sacrilege, it would be impossible to arouse nationalistic hatred and organize wars; it would be impossible for the rulers to gain psychological hold over the will power and souls of peoples for evil. Then only *love* could gain control, and love is not violence, nor can it destroy—*love* needs no representative emblem. If, instead of being taught from the cradle to worship flags—national gods—men were taught that they were emblems of murder, the same as are the hang man's noose, the electric chair, and the guillotine, there would be no more wars.

That flags are absolutely unnecessary, is proven in America. The different nations here do not live under their fetishes, display them, worship them. They live peacefully together, and no need is found to separate them into nationalities. And so should the whole world live, and would, if men were not bound by superstitious reverence for the idols of segregation: flags, patriotism and national "honor"—the useless and evil absurdities which they are now led to believe are holy and to be respected.

W. M. Bower.

Buena Park, Cal.

[10]The Hindus believed that to enter heaven, the dying Brahmin must hold on to the tail of the sacred cow.

[11]To such a ridiculous length has flag-adulation permeated that in Southern California, for instance, when the cornerstone of a church was laid, a "flag-raising" was held, and the audience sang "My Country, 'Tis Of Thee." What the connection could be between this stone-laying and "patriotism" is rather difficult to see; unless they reasoned that, "Where your treasure is, there shall your heart be also." In Japan, in the year 800, Kobo Daishi showed that, according to Buddhism, patriotism and piety were one.

[12]"Thousands paused along the streets to cheer the men (the American Legion) and to salute the colors as they passed. Only one man failed to salute. He was hastily dealt with by more than twenty of the marchers who dropped out of the column to handle his case. The alleged offender was forced to talk fast in an effort to make good for his alleged insult to the colors and a compromise was finally agreed upon. The man was taken to Normal Hill Center where he knelt and saluted the flag while hundreds looked on."—Los Angeles Examiner, April 13, 1922.

A BOY'S PRAYER

I want to run your errands, God,
  The same way that I do
When father sends me to the store
  To fetch a mended shoe.

Or mother asks me to go up
  And see if I can spy
Her work-bag in the sewing room;—
  She knows how hard I'll try.

You've given me such lots of things,
  The world and all my toys;
I ought to be—although I'm not—
  The very best of boys.

I'm going ten but I can't wait
  Till I shall be a man.
I want to help you now, dear God;
  Please tell me how I can.

Charles Wharton Stork.

The New Religion

Significant and unmistakable signs appear in increasing number on the widening horizon of the religious life. In content, outlook, and purpose religion is undergoing basic reconstruction. The chief and avowed purpose of religion is coming to be the building of personality and the shaping of institutions to this end. Consequently the terminology of the pulpit is changing. The nomenclature of supernaturalism, which connotes the submission rather than the expansion of personality, is found to be utterly inadequate to express and serve the new religion. Everywhere are to be found sermons, prayers and benedictions couched in the language of science, psychology and social well being. Temples, synagogues, and churches are examining their technical equipment and practice. Methods of organization and execution long familiar in the business world are being found effective in institutional religious procedure. Religion is being organized for greater human usefulness. The institutions of religion are forging their way into positions of social, moral and spiritual leadership, where they rightfully belong. In my opinion the world can never get along without religion, but it wants a religion whose impulses, worths, and ideals are suitable to the needs of the new age. The word "religion" remains, but its content is changing.

A word is a symbol of reality. This is true whether the reality be a perceptual fact or a conceptal theory. When reality changes clear thinking requires that the old symbol be exchanged for another or that the change in content be clearly recorded. When a word symbolizes a movement with continuity of problem and of attempt at solution, the familiar symbol should be kept and its changed meaning recorded. Psychology is a case in point. Once psychology was the name of the science that dealt with the *soul;* later of the science that dealt with *mental faculties;* then of the science that dealt with *states of consciousness;* and now psychology is the name of the science that deals with *behavior.* The old symbol still holds. Much more should this be true when the symbol is weighted with sacred associations and memories. Religion is a symbol which not only has continuity of problem and of attempt at solution but which is also surrounded with the most hallowed associations and memories. *Religion symbolizes the human attempt to come to terms with life.* This effort, whatever its content and object, is man's religion. This was true of the early attempts of man to relate himself to those instrumentalities and values that seemed to have significance for the welfare of the group, and it is true of later attempts to placate the personal gods in order to gain personal peace. While the content of religion has undergone a marked revolution we shall retain the term religion. My chief purpose, however, is not to justify the word but to record the modern change in its content.

The common denominator of the old religions is found in *man's response* to superhuman sources of fortune. This belief in and relation with superhuman sources of fortune is characteristic of the old religions. Without this psychological situation the old faiths cannot admit the religious validity of any human behavior. Hence the old religions have resulted in a servile psychological attitude.

This pathetic and tragic outcome of the old religions is now somewhat relieved by the new religion which is gradually growing into consciousness. Everywhere modern thinkers are finding the content of religion in human worths and its cosmic significance in man's cooperation with and control of the processes of life to the end that human impulses shall be completely realized. This new religion aims at the conscious experience of the fullness of life. It regards this as the aim and end of religion and of all social instrumentalities. In other words, the new religion stands for the complete and permanent satisfactions of the human life.

The object of the old religion is the superhuman unknown and the chief content of the old religion is the sentiment entertained toward the superhuman unknown. The object of the new religion is *life,* and its chief content is *loyalty* to life. In the old religion right and wrong are defined in terms of conformity to standards extrinsic to human life, in the new, right and wrong are defined in terms of consequence to human life. The old religion is characterized by trust and receptivity, the new by aspiration and creativity.

The new religion may or may not have a theology but it needs a science of worths and values. Whatever theological significance is inferred from or attached to the new religion is functional, tentative, secondary. The old religion judges man by his contribution to the gods; the new religion judges the gods by their contribution to man. In the old religion theological beliefs are central and imperative; in the new religion theological theories are types of "spiritual short hand." In the old religion a theological revolution is spiritual treason, in the new religion a theological revolution is a change of mental attitude, a shifting of postulates, a minor part of the day's work.

According to the old view religion without superhuman objects of faith is impossible. But if religion according to the new view is the orientation of man to his values, the broadening of perspective, commital to concrete worths, manifestly theological convictions and philosophies of the ultimate nature of the universe are not prerequisite to the religious life. Religion is not constituted of theology or philosophy or metaphysics,—but it may use them as instruments in the enhancement of human life. Man may be utterly void of theology and yet be deeply religious.

In the theocentric world of the prescientific days man wanted super powers or beings whom he could placate and so secure special agency. But science has discredited special agency. It has found the universe to be a self-operating system. It finds ordinary cosmic events and processes routine and impersonal, and other things cared for by highly specialized parts of nature such as man. It regards order and purposes as self existent. Reality is found, but its ultimate nature is not yet determined. Man's whole world outlook is vastly different from what it once was and it is still subject to change. Hence the new religion does not regard the acceptance of any philosophical hypothesis as religiously necessary.

Yet the new religion does need a science of worths and values. Such a science must be evolved through long experimentation, and must be radically humanis-

tic—founded on human experience, true to human desires, and subject to human observance and control.

The new religion regards all the human impulses as valid and worthful and it seeks the complete realization of them all. Complete permanent satisfaction of the human impulses is the aim of the new religion. There is no question of higher and lower impulses. None are mean and unclean. All are good and sacred. The new religion proclaims the democracy of the human impulses. Conflicts in the impulsive life are abnormalities due to the misunderstanding and misuse of the impulses. The well balanced, fully developed, and intelligently controlled impulsive life is the full life. Of all the needs of the race the greatest are for freedom from repression and oppression, and for committal to the fullest possible realization of life on the widest possible human plane.

The new religion is bound up with the full life. It is intimately concerned with all social instrumentalities; with education and politics, with science and art, with industries and homes. It seeks not only to interpret these but to guide them. It aims to see the social life in its fullness and to direct all social instruments and powers to the ends of human life, and to create new instruments and powers of life. The new religion regards the whole sweep of life—the sex life, the political life, the economic life—as within its province. It regards the whole world order as a religious order. The whole of life goes up or down together and none of it is foreign to religion.

Consecration to science is religious consecration, works of art are religious works, governmental achievements are religious achievements, social relationships are religious relationships, and moral victories are religious victories!

The new religion will use existing church organizations and machinery so far as they lend themselves to its purposes. It will reconstruct them where and when reconstuction is found necessary. And it will create new organizations and machinery as the needs demand. It will completely overhaul the forms of public religious service. It will make these forms re-enforce the forward-looking, creative tendencies of the participants and inhibit the backward-looking, imitative, dependent tendencies. The readings, hymns, prayers and benedictions will embody the contemporary values, interpret emerging goals, satisfy the intellect, and stir the social emotions. Where the symbols and imagery of the old rituals re-enforce credulity and dependence the symbols and imagery of the new ritual will re-enforce courage and imagination. The new ritual will not be less lyrical than the old but it will contribute more to the unification of experience. It will not be less reverent but more inspirational. It will embody in its content not a world of caprice but a world of order. It will synthesize life and give dynamic and purpose to the whole of life. It will weave into the fibres of spiritual devotion all that is native to life.

In its wider significance, understood as loyalty to life and re-enforced with modern imagery, religion shall become man's supreme concern!

The Open Court. *Curtis W. Reese.*

Disarmament Is the Key to the Solution

All disturbing situations require a solution. The present complicated political-economical-social situation, rife with disturbing elements, specially demands one and an urgent one. The key to this solution—disarmament—is within the reach of all. All think of it, all desire it, all need only stretch a hand and it is in their possession. It is a blessing prayed for, but responsible men will avoid it, as they would the plague! The immense sufferings man has gone through appear to have warped his common sense, his reason; the hand which should sieze the key to the solution is paralyzed; the noble desire of one is frustrated by the selfishness of another, and the key is left to rust. Man has forgotten that he was made in the image of his Creator, that "He hath made of one (blood) all nations of men." Active war has ceased, victory has been proclaimed and the conquered is on his knees. Passive war, however, continues with its more destructive wasting demoralizing power. In the first case man stood up against man and there was human meaning in it, in the second case the strong man is ruthlessly trampling upon one fallen and defenceless—a moral degradation of humanity.

Immediately after the armistice thoughtful men talked with conviction of better conditions to be accepted and instituted. Man had undergone terrible sufferings, he was bound to be chastened and would seek, and must find, means for avoiding a repetition of recent cruel, inhuman experience, if he would avoid the causes which brought it on the world at large, and would remember, that justice is the end of human endeavor. What has become of those thoughtful men? They continue in the possession of their thoughts, their convictions. That is all! Not only has nothing been done to realize such convictions, but everything has been done to disqualify them. Economical, political, social war is the rule over the lands and among the nations lately at war, making impossible the reasonable settlement, so anxiously demanded, prayed for by all.

Peace treaties are concluded for a settlement of some kind, the recent treaties have brought none, neither to the conquered nor to the victors. Imperialism which victory was to destroy is succeeded by imperialism. States have been doubled, new States have been created. One would have expected that such would be guided at least by generosity, by the principle of justice. Nothing of the kind, they are demonstrating the contrary, they unscrupulously are proving themselves greater oppressors, tyrants, than those who had the upper hand before them, in complete disregard of the treaties to which they owe their greatness or their creation. The conduct of these smaller States should surprise no one. They take their lead from their greater partners in prosperity as well as in iniquity. Are not these greater partners in constant dissension in the division of the war booty? The greater partners have it in their power to demand and enforce upon the smaller ones the execution of the clauses of the treaties which guarantee humane rights to the subjected, to those of the minorities. But they will not. They are directly responsible for such violent subjection, it was done for a purpose. Political interest must be safeguarded. Justice will be done when it is worth while to modify such political interests.

The man who is playing with the destinies of nations, Lloyd George, a few days ago, at the celebration

of Mazzini's fiftieth anniversary, spoke thus: "He was the prophet of free nationality, but a free nationality based on right, on duty, above all the rights, the duties and ideals of humanity. * * * Fifty years after his death, we have found in the reconstruction of Europe the great principles of Mazzini, the emancipation of races on the basis of freedom converted into a treaty and action."

This same Lloyd George is responsible, for political interests of his own, for the imposing, for instance, upon puny Greece, the rule over lands four times more extensive than Greece proper herself, in which the Greek has no right of national footing. Greece armed to bursting is there to exact, to oppress, to destroy disarmed populations, as in the case of part of Macedonia and Thrace. The same may be said as regards Serbia and the greater part of Macedonia, the same as regards Roumania in the Doubroudja and other annexed parts. Lloyd George resolved to give a lesson to Germany that treaties were not to be lightly considered as scraps of paper. It was a great utterance, the expression was flashed broadcast over the whole world, and was approved. Now that he and his partners in victory have become the dictators of the destinies of nations we have to be witnesses to his disregard of treaties, of his treating them as scraps of paper. The application of the clauses in the peace treaties, guaranteeing the rights of the minorities, concerns millions of human beings. As I am writing batches of 100 to 200 Macedanians are being summarily tried and scores are condemned to death by the Serbian tribunals. Because they are of Bulgarian nationality they are denied the rights of minorities guaranteed to them by the peace treaties. The same, more or less, happens in the lands arbitrarily annexed to Greece and Roumania.

Peace has not followed victory, neither has settlement followed the peace treaties. Injustice, might is right is the rule; and humanity is a byword for evil passions.

Does not such a condition of things give a meaning to the Bulgarian proverb: God is not sinless; He created the world?

But the remedy. America attempted a lead, but was unable to go forward. The Washington conference succeeded in securing some American interests, but failed to extend its program. It obtained a partial, and very limited disarmament. America's attempt was noble and sincere, so was Wilson's program. In both cases lack of resolution, passion, revenge, distrust prevailed.

That disarmament is the key to the situation, a key to a reasonable settlement, I think, no one will gainsay. The conquered nations are disarmed, the victors however are keeping up ruinous armaments beyond their means and certainly greater than those preceding the war. Whence this anomaly? The victors themselves have no confidence in the treaties they dictated. They have no confidence in themselves, they distrust each other, they fear for their acquirements, their war booty, because they do not hold it upon solid basis, that of justice, the only good security for possession. Bulgaria, another instance, has been scandalously disarmed. The treaty permits her an army of 20,000 men on condition it be a voluntary service one. The social and economical conditions in the country forbid voluntary military service, and at a very high cost she has barely succeeded in enlisting 7,000 men. Appeals for a concession in this matter have been in vain. Bulgaria's neighbors are armed to the teeth. Serbia has, in addition to its mobilized national forces, also engaged some 30,000 Russian soldiers in her service. This condition of things does not prevent Serbia and her partners, through the annexation of Bulgarian populations, from threatening Bulgaria and holding her responsible for the anarchy ruling in these lands, due entirely to the non-execution of the clauses of the treaties guaranteeing the human rights of the minorities. In these lands hundreds of men have outlawed themselves, where their lot is by law outlawry, and Bulgaria with insufficient men to keep order within her boundaries, still less to watch her frontiers, is held responsible and threatened with invasion.

The pity is, as G. Bernard Shaw writes, that the men who carried the war through, in whom passion was developed to the highest degree, were not eliminated from the settlement work. In their excitement, at obtaining greater results than they had hoped for, they forgot the conditions upon which the enemy surrendered, President Wilson's program, to which they had fully and gladly subscribed. But man lives and learns, may these men find, it is never too late, a way out of the unbearable *impasse* into which the situation has drifted—for the sake of humanity, the noblest object man should strive for.

If all were equally disarmed this condition of things would cease, because then there would be some reasonable agreement, standing difficulties would be removed, and might is right will give way to justice is right.

Disarmament will free millions of men from a ruinous underproduction for man service, for the advancement of God's intent.

It will be the definite act towards a reasonable settlement of the present extremely dangerous situation, it is the key to it.

Gen. Bliss is right where he says: Disarmament is the only means of preserving the world from bankruptcy and civilization from ruin.

P. M. MATTHEEFF.

Sofia, Bulgaria, July 14, 1922.

EVERYWHERE.

Everywhere is that great silence—
Within you,
Without you,
Here,
There,
Everywhere.
In noise and commotion,
In the activity of life,
In storm and war and pestilence;
In the gray dawn
And in the sombre night;
Within the seclusion of forest
And the barren stretch
of uninhabited plains;
Upon the trackless sea,
And in the canyon's roar—
In silence
Are all things created;
Noise is but a surface condition—
The Speech of infants and of beasts—
The cry of limitation.

—*O. Chester Brodhay.*

Jews and Christendom

How Christian Churches Can Contribute to a Better Understanding

Instead of dealing in general terms with the theme: How can a better understanding be arrived at between Jew and Christian in America? and the further, withal identic, question: What can Christian Churches do to offset prejudice? I venture to offer a concrete example of what one group in Christendom in our land is doing, as it has come under my observation, in order to bring about a finer, juster understanding between Jew and Christian.

For a number of years, as many as five or more, the Hartford Theological Seminary, affiliated with the Congregational Church, has sent its graduating class in a body to New York in order that its members might, before graduation, familiarize themselves with the city's outstanding social and religious institutions. Year after year, under the guidance of a member of its faculty, the members of the class have come to me in order that they might hear my word on what can be done by men in the Christian ministry in our land in order to lessen, and indeed to overcome, the prejudice that obtains against the Jew as Jew.

I trust that I have not been discourteous in the manner and measure of my frankness in speaking to these fine, earnest young men, eagerly, as they appear to me to be, seeking an understanding of what can be done by them as teachers of Christianity in order to lessen its responsibility for the prejudice which is widely and generally felt by Christians against Jews.

I have tried to point out to these young men what I now put to paper for the first time—namely, that a three-fold responsibility rests upon the Christian church or churches, and above all upon those who are responsible for the guidance of Christendom.

For one thing, Christianity is a daughter-religion of Mother-Israel. Christianity is rooted in the soil whence the faith of Israel grew. Christianity is directly and immediately related to the religion of Israel, whether one hold that it be completed Judaism, or with Darmstetter that it be a Jewish heresy, or with us, who are unswervingly loyal members of the House of Israel, that it be widely divergent from the faith of Jesus the Jew.

In any event, Christianity is immediately referable to the mother-faith of Israel whatever be the character of its relationship thereto. This circumstance alone and apart from everything else imposes an abiding and inevasible obligation upon the Christian church in relation to a people directly descended from those who were the founders and desciples of Israel.

The second responsibility that rests upon Christianity is the obvious one which grows out of the false and, in its sequelæ, infinitely hurtful teaching that Jews as Jews are responsible for the manner of the death of Jesus.

In all history there has been no more deep and hurtful injustice than has been wrought by the over-emphasis upon Jews as the slayers of Jesus and the under-emphasis upon Jews as the bearers and bringers of Jesus. The eternal insistence upon Jews as Christ-killers rather than Jesus-begetters has resulted in oceanic woe to the House of Israel.

Never to forget and never to cease insisting that Judas Iscariot was a Jew, never to insist nor even to remember that Jesus of Nazareth was as truly and completely a Jew as any Jew of his or any generation, has evented an immeasurable injustice to Jew and Christian alike. For injustice is not less hurtful to the unjust than to their victims.

I maintain there will be no appreciable lessening of prejudice among Christians as against Jews until Christian churches earnestly and solemnly affirm that the death of Jesus at whosoever's hands was incidental to the eternal fact of the birth and rise and teaching and influence of Jesus, the young Judean of Nazareth.

Whatever Christians may have taught or believed touching this in the past, their duty in the present is clear as are the heavens in the noon hour—the duty of affirming that incalculable and eternal is the debt of Christians to Israel, of whose gifts Jesus is treasured as chiefest.

And a third reason, perhaps, most binding of all, to move Christian churches consciously to do battle against existent prejudice respecting the Jew ought to be found in that consciousness of reparation owing to the Jew for nearly nineteen centuries of Christlessness, which have been suffered by Christ's people.

I have said to these young men of whom I have spoken—We gave you light and you have bound us in darkness; we have blessed you with Jesus and you curse us with Christlessness; we gave you your best, and to us in return you have done your worst in his name.

Nothing, in a word, could have been more unmessianic than the attitude of Christendom toward Israel, the people of Jesus—though I do not forget that there have been in every generation Christian men and women who have borne themselves as the new brothers and sisters of Jesus toward his elder brothers and sisters.

But even if all these things were not true—that is to say, even if Christianity was not the child of Israel; even if there were not centuries of Christless wrong to the Jew to atone for—Christianity is a religion, Christians are disciples of a high faith. It were to themselves chiefly and to us Jews only secondarily that Christiains owe it to be Christian, to be the followers of the Jew who commended love, who commanded forgiveness, who bade men rise to the sublime heights of brotherliness.

But, it may be asked, have Jews no duty to Christendom? May it not be asked of us that we, as a corporate religious community, be just to Christians and to Christendom?

We may be, we are, we have always been just to Christianity and to Christendom alike, even though we have not found it possible to subscribe to the Christianized teaching of Jesus the Jew. Israel has never been unjust, and, in the presence of mountainous injustice and wrong inflicted upon the Jew by Christendom, the Jew has not been unforbearing to the Christian. For nearly two millennia the Jew has been schooled by reason of the practices of Christendom in the sublime art of forgiveness.

If Christendom has terribly hurt the Jew, it has also greatly served the Jew by evoking from the soul of the Jew a measure of forbearance which no people

on earth has ever been challenged to achieve. We were, we would be, we shall be just to Christendom whatever Christendom be to the Jew.

I must be permitted to warn Christian teachers who are in earnest against a peculiarly insidious form of unbrotherliness, the unbrotherliness of mere tolerance, the unbrotherliness of patronage and condescension, which are rooted in a sense of superiority.

By every warrant then, by the warrant of an uncancellable indebtedness; by the warrant of the obligation of repairing, as far as one generation may repair, the deeds of former generations, the wrong our fathers have suffered at the hands of Christendom; by the warrant which grows out of the professions of Christian churches, I would serve Christendom by admonishing it to be so just to the Jewish collectivity and to every Jewish individual as an individual that prejudice, or prejudgment in thought or act which is prejudice, shall cease to be.

Unless the Christian churches go before, unless its leaders lead in a new and higher crusade, not for the redemption of the tomb of the Christ, but for the redemption of the spirit of their Christ from the shame which Christlessness has put upon it, who shall follow? And if Christianity lead herein, who in very truth shall fail to follow?

The American Hebrew. —*Stephen S. Wise.*

THE STUDY TABLE

"The Secret of Asia"

THE SECRET OF ASIA, by T. L. Vaswami, M. A., Madras, India: Gonesh & Co.

We need artists in politics, in social work, in religion—men who, with a profound sense of the beautiful in life, will be reconcilers, not cynics, builders, not iconoclastic sectarians—optimists that will see the good within human reach, not pessimists who think there is no hope for the nation in the coming days. Depression never helped the cause of democracy. It is the creative impulse of the artist which our public life needs for its renovation.

This is the vision of new Asia, described by Prof. T. L. Vaswami, one of the most faithful followers of Mahatma M. K. Gandhi in his recently published book "The Secret of Asia." Such creative artists must be blessed with wings of "self-renouncing love."

We carry with us fogs and cares of earth; we carry sectarian strifes and the things which vex; we carry the dogma which divides, and the Kultur which starves the soul; we carry conventions and titles, trapping, tinsel; we carry cold, cunning schemes of loss and gain. How many are ready to carry the Beloved on wings of self-renouncing love?

This renunciation is far from mere undergoing pain and suffering.

By renunciation is not meant the outer renunciation of the appointments and obligations of life. The family, the society, the nation, the race, the whole world have sacred claims on us. The ascetic theory of life does violence to the rich resources of the universe. . . . Is not the Universe a Self-utterance of the Spirit, an expression of God's Ananda, the Love-joy of the Lord? . . . Renunciation is thus not a negative withdrawal from the world, but a positive communion with God: it is blended with joy.

Asia must have appreciation of the West and in turn must make her contribution to the cause of world progress:

Europe has worshipped before the shrine of progress; Europe has broken down the law of custom; science and organization of Europe have a great value for us; we need Europe's help to develop critical activity and release our mental energy from fetters of convention; we have yet to remake our national manhood. . . .

This appreciation can only come through closer contact with East and West as it was the case with ancient India:

India's life was not ringed round with a fence, cut off from communion with world's larger life. India had commerce with Rome and Egypt and Babylon; Indians had colonies in Siam, Cambodia and Java. Indian culture influenced other nations and was influenced by their cultures. Persia was one of those nations. Another was Greece.

International co-operation is the basis of true patriotism:

Nationality becomes vulgar if it becomes so narrow, so sectarian, so exclusive as to antagonize other nations with a view to expansion, exploitation, or domination. A nation is on the right path when it strives after greatness, not for aggrandisement or earth hunger, but in order to serve humanity greatly. Nothing human is alien to me;—this is the *mantra* (watchword) of the true servant of his nation.

Modern civilization is tainted:

It is the face of Christ that the modern nations have forgotten; it is the dream of the kingdom of souls they have wished to tear from their hearts. Hence our nationalisms are exclusive; our patriotism is tainted with egotism; our cities have become centres of confusion—they are not the cities of Friends—hence the orgy of industrialism and the chaos of culture which cannot see the Kingdom of Heaven beyond the State nor the brotherhood of man beyond the Nations. . . . A brotherly civilization is the world's need. The nations need the inspiration of the bold teaching that man is not the fighting animal, but a citizen of the Kingdom of Souls. The dominant motives of the civilization are external, commercial, placing utility above truth, nation above humanity, diplomacy above morality, the interests of the actual above the demand of the ideal.

India's mission is to spread a newer ideal of civilization:

I believe profoundly in Asia's spiritual message to the West. The world looks to Indians to give the message; and they can give it,—but on one condition; that they do it in deep humility. Patriotism tarnished with pride, with passion, with hate and strife, will not make India great. A Chinese sage has said: "Be gentle and you will be bold; be simple and you will be liberal; be humble and you will be a leader among men." If India is to be, as I believe the Spirit of History wants her to be, a spiritual leader among the nations she must be humble,—a Servant of Humanity, a Servant of God. The modern age dominated by machinery and materialism may yet be saved by the spirit of Asian culture, by the Vision Spiritual which has inspired the philosophies and literatures and arts and idealisms of the East.

New Asia is moving with a new ideal and is not power-mad. Will the West co-operate with the Orient? Will the West give up her spirit of domination so that there will arise a new social order based on human brotherhood? TARAKNATH DAS.

The Conscientious Objector

CONSCRIPTION AND CONSCIENCE. A History, 1916-19. By John W. Graham. London: George Allen and Unwin. Pp. 388.

Principal Graham has done a public service in making this record. The history of the treatment of the conscientious objectors is one of the most painful aspects of the war, but it possesses a real importance both for the psychologist and the historian. There is no doubt that when the Military Service Act was passed neither the Government nor Parliament desired or expected the persecution that followed. Mr. Herbert Samuel, the Home Secretary, was not a politician to whom individual liberty was a sacred right, but he used emphatic language, and there is little doubt that he meant what he said:

> Is it really contemplated that now, when for the first time you are making military service compulsory in this country, it should be accompanied by the arrest and imprisonment of a certain number of men who, unquestionably, by common consent, are men of the highest character, and in other matters good citizens? I am sure hon. members would not wish to contemplate that there should be anything in the nature of religious persecution, or that we should have this body of men locked up in the gaols of the country.

It was not contemplated by Ministers or by most members of Parliament, but it happened. And there are two reasons why it happened. The first was the steady brutalization which accompanied the war, seen in such mean and petty things as the punishment of a woman for feeding the birds and the punishment of another woman for giving bread to a German prisoner. The moral equanimity and self-respect of a nation goes badly to pieces in a long strain of this kind. This is partly due to the atmosphere of anger and fear; partly to the tendency to relate all human conduct and suffering to the standard of the war. This is inevitable, and probably nobody is quite free from it. "Yes," one would say, "it is hard lines on X, but after all he is lucky not to be in the trenches, or to be blind, or to be crippled, or to be dead." In this way even humane people become callous. The cheapening in the estimation of life which accompanies and follows war is only another aspect of the habit to think always in terms of the war. No doubt the most sensitive and imaginative natures are affected in the contrary way. In a world where so much suffering is inevitable let us avoid all pain that is not inevitable. Such would be their reasoning, but even in their case misery and injustice come with less sharp a shock at a time when there seems to be scarcely anything but misery and injustice in the world.

The second reason stands out very clearly in Principal Graham's pages. The Military Service Acts could only have been made tolerable if there had been men of judgment and insight to man all the tribunals. There are some things that the ordinary Englishman can do well, and the general success of the rationing system in the war offers an instructive contrast to the failure of the military tribunals. It would be fair to say that you needed men above the average, and at a time when there was an overwhelming demand for men in every kind of service those available for this work were generally below the average. Principal Graham tells one or two amusing stories that illustrate their quality. On the Oxford Tribunal there was a man who thought that Tolstoy was the name of a place. In one tribunal near London the chairman thought that mine-sweeping was sweeping dust out of coal-mines, and another, when a young man began to explain the meaning of a certain passage "in the Greek," exclaimed "Greek! You don't mean to tell me that Jesus Christ spoke Greek. He was British to the backbone." The task set these tribunals was one of great difficulty, for if it was unjust to the conscientious objector to treat him as a shirker it was unjust to the man who was sent to the trenches to treat the shirker as a conscientious objector. The task was difficult, but in a great many cases the tribunals failed not because their members were in honest doubt but because they were men of coarse and brutal instincts who had no intention of carrying out the intentions of Parliament.

Some will say that in any case this was an inevitable consequence of conscription. Certainly the difficulty of the task is made clear by Mr. Clifford Allen's preface, for he lays great stress on the opposition of a certain school of Socialists to military service on the ground that the State has no right to demand a man's life. A good many honestly muddled men who could have understood the attitude of an objector who said he thought it was wrong to kill a man in any circumstances were bewildered by the objector who held no particular creed about war but held that the State had no right to introduce conscription. If any of them should read Mr. Clifford Allen's preface they will see that this argument, which they could not follow at the time, is now being turned against the Bolshevik Government, in which application they will perhaps feel rather less intolerantly towards it. If this record is full of the stupidity and cruelty with which conscientious objectors were treated, it gives a picture of personal courage and unflinching regard for conscience which commands the respect even of those who cannot sympathize with the reasoning that inspired this resolution.

Manchester Guardian. *J. L. H.*

The Family

"Child versus Parent," by Rabbi Stephen S. Wise, New York, Macmillan, 1922; pp. 139.

There was once a very young and inexperienced couple who began the adventure of married life with no conception of the duties and obligations involved in making a success of a family. But they were fortunate in numbering among their intimate friends a venerable sage through whose unobtrusive help and gentle, kindly counsel they were able to escape many of the dangers, and avoid many of the errors common, if not customary, in growing families. So their family became an exception in this day when the popular impression is that the family is a disintegrating institution. Now not every couple can boast of such a guide and helper among their friends, but through his new book Rabbi Wise has offered himself in just such a capacity to every home that will take him in.

He does not believe the family is disappearing as a vital force and fundamental unit of social organization, and he says so. This little volume is the work of a student and the product of long and friendly contact with the world. It is written in a leisurely and friendly style that wins one instantly. The book is full and none of it is superfluous, but it is not crowded. It is just the sort of book that every reader wants to give to a number of his friends, and the comparatively low price makes many such gifts possible.

B. F. M.

THE FIELD

"The World is my country, to do good is my Religion"

GENERAL CONFERENCE of the FELLOWSHIP OF RECONCILIATION.

Thursday, September 7 to Monday, September 11, at the George School, George School, Pa.

SUBJECT: CREATING THE CO-OPERTIVE LIFE

The Conference will consider the concrete task of building a warless world in which the principles of brotherhood shall be at the basis of all industrial, racial and international relations.

THURSDAY, SEPTEMBER 7TH

4:00 p. m. Tea will be served.

4:30 p. m.

Opening Session: Expressions of the anticipations of the group for the Conference. Word from the Chairman on the ground of our hope in respect to our larger expectations. Practical suggestions for co-operative thinking.

7:30 p. m.

"How People Are Educated." An analysis of those factors in the social order which directly and indirectly have part in the making of the man of today. Led by Jerome Davis, Dept. of Sociology, Dartmouth.

FRIDAY, SEPTEMBER 8TH

9:30-11:00 a. m.

"Co-operating with Children for the New World." The Ideals of Modern Education.

11:15 a. m.-12:45 p. m.

Group Discussions on Specific Applications of the Ideals:

In the Home: Problems of Parents. Louise A. Dickey.

In the Church: Problems of Social-Religious Workers. Edna L. Acheson.

In the School: Problems of Teachers.

In the Community: Problems of Everybody Else.

7:30 p. m.

"The Educational Laboratory." The effect of social experiments on human development.

a. Interchanges between Students and Workers; such as Brookwood, Bryn Mawr, Antioch, Industrial Research Groups. A. J. Muste.

b. Colonies; such as Arden, Shelton, etc. Geo. H. Hallett, Jr.

c. National Experiments; Russia, Denmark, etc.

SATURDAY, SEPTEMBER 9TH

9:30 a. m.

Discussion of Fellowship Affairs and Policies.

a. The Function of the Fellowship. How best to meet the present situation.

b. Democratic participation in the life of the Fellowship.

c. The Revised Statement of Principles.

d. Election of Members of the Council.

7:30 p. m.

"Building the International Mind." The Christian International and other Co-ordinating Forces at work in Europe. John Haynes Holmes and J. Nevin Sayre.

SUNDAY, SEPTEMBER 10TH

10:00 a. m.

"Fellowship with God in Creating Human Life." A. J. Muste will lead in the development of this theme.

7:30 p. m.

Recounting Experiments in Social Expression by Fellowship members and others.

A FINE PLACE FOR A CONFERENCE

George School is a Friends' institution located near Newton, Bucks County, Pa., twenty-five miles northeast of Philadelphia and less than that from Trenton, N. J. Its modern brick buildings will comfortably house the Conference. The woods which are adjacent promise a cool retreat for special meetings. There are baseball and hockey fields and tennis courts for the strenuous and a swimming pool for everybody. The Neshaminy and Newton Creeks run through the woods.

FOR THE DISCUSSION

Among those who have indicated their intention of being present to take part in the discussion, in addition to the ones noted on the program are: Gilbert A. Beaver, Chairman of the F. O. R.; Roger Baldwin, Director, Civil Liberties Union; A. G. Dill, Business Manager, *The Crisis;* Helena Dudley, formerly head of Dennison House, Boston; Elizabeth B. Ferm, of The Modern School, Stelton, N. J.; Grace Hutchins, Associate Secretary, F. O. R.; James Weldon Johnson, Secretary National Association for Advancement of Colored People; Paul Jones, Secretary, F. O. R.; Owen R. Lovejoy, Secretary, National Child Labor Committee; Cedric Long, of Co-Op. League of America; James Maurer, President, Pennsylvania State Federation of Labor; Scott Nearing, Lecturer and Author; Anna Rochester, Editorial Board of *The World Tomorrow;* Norman Thomas, Assistant Editor, *The Nation;* O. G. Villard, Editor, *The Nation;* George Walton, Principal, George School.

PRACTICAL CO-OPERATION

The kindness of the George School people enables the Conference to carry out a suggestion made last year that we dispense with the luxury, unnecessary service and consequent expense of the average hotel. We will have a mild experiment in co-operation. The members of the Conference will be expected to bring their own towels and soap, to make up their own rooms and to wait on tables in the dining room after the meal has been served. This is going to ease the consciences of some people (and is therefore probably immoral), it will enable others to come who haven't been before (and probably overcrowd the place), and will mean more fun for everybody (and so endanger the serious purpose of the gathering). The economic argument for it will be found in the rates.

RATES AT THE CONFERENCE

The following rates include room and meals: for the full time, Thursday afternoon to Monday morning, $8.00; per day, $2.25; breakfast and lunch, 50 cents each; dinner, 75 cents; room, 75 cents.

Most of the rooms are double, seven are triple, two are quadruple and a very few single. Please indicate on the card with whom you would like to be placed.

The conference Fee of $2.00 ($1.00 for those present less than two days) is to cover the expenses of speakers, printing, etc. It may be paid at the time of making a reservation or on arrival at the Conference.

Reading List on the Subject of the Conference.

"A Social Theory of Religious Education"—G. A. Coe. An analysis of the consequences for religious education which follow from the now widely accepted social interpretation of the Christian message.

"The Direction of Human Evolution"—E. G. Conklin. A popular exposition by a biologist of the trend of human evolution toward greater social co-operation and racial fraternity.

"Human Nature and Conduct"—John Dewey. An introduction to social psychology. Discusses habit, impulse and intelligence in their relation to conduct, from the point of view that morality is social.

"Problems of a New World"—John A. Hobson. A study of motives and of group psychology against a background of political and economic analysis of the present and the immediate future.

"Give Me the Young"—Edmond Holmes. Looks forward to the day when the spirit of comradeship will dominate all our schools and later, the whole community.

"Jesus Christ and the World Today"—Hutchins and Rochester. What is the relation of individual conduct to the root evils of the industrial world and to the social revolution? What can we learn now from the decisions and experience of Jesus in relation to the social and economic problems of his day?

"Fundamentals of Child Study"—E. A. Kirkpatrick. A discussion of instincts and other factors in human development with practical applications. Presents in an organized form an outline of the science of child study for investigators, students, teachers and parents.

"Fundamentals of Sociology"—E. A. Kirkpatrick. With special emphasis upon community and educational problems. Reveals the fundamental influences affecting group life and action in its earliest beginnings and in present day life.

"The Mind in the Making"—J. H. Robinson. "The relation of intelligence to social reform"; discussion by an historian of our failure to develop intelligence about human relationships, with constructive suggestions on education.

"Educational Psychology"—Edw. L. Thorndike. A treatment of three funda-

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mental subjects in psychology: the original nature of man; the psychology of learning; individual differences and their causes.

"The New Social Order"—Harry F. Ward. An analysis of principles and programs looking toward a social world.

For reservations or additional information about the Conference on the Fellowship, write to the Secretary, Fellowship of Reconciliation, 396 Broadway, New York City. Telephone Canal 6522.

NOTES FROM "THE FREEMAN."

Here in New York we climb the Woolworth Tower to get an impression of the city, and in most cities one seeks a high building or a hill to view the place as a whole.

Edwin Muir began in that way to gather his "Impressions of Prague" which appeared in the August 9th issue of *The Freeman.* He ascended an Eiffel Tower on the Petrin Hill to look at the town and its environs, and he descended, "sadly, overwhelmed by the impression of wasted plains and gloom-shot light."

But when he started to walk over the fields, he discovered a country "full of greenness and delight"; and the city itself full of lovely or quaint old houses, steep lanes "packed with charm and surprise"; the palace of the renowned Waldstein; and the houses of Jan Huss and Mozart.

Most cities are more wonderful in perspective than they ever prove upon close examination. But Prague, judging by Mr. Muir's description, is a city to be explored with the microscope and not the telescope, for it "reveals its beauty in detail rather than in general plan."

Robinson Crusoe—unfortunate man—had no employer; yet somehow he managed to live and be very happy on his lonely isle. With no job, how did he do it? In this country, men without jobs starve—and we have constantly with us this "phenomenon of involuntary unemployment."

The answer to this problem is ably presented in a series of five articles by John S. Codman which are appearing in *The Freeman.* Very clearly, concisely, he discusses "Unemployment and our Revenue Problem" from a fundamental economic point of view, and shows why we shall continue to have unemployment as long as our present taxation system exists.

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